2:Newcomb E-4, 5 (1951-1952) 1956
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take baths in streams, even if the water was covered with ice.[37] Trowbridge said "they believe it of the utmost consequence to their children to subject them to hardship in their infancy and youth."[38] If children were orphaned "the maternal grandfather or mother is bound by custom to take the children under protection; but if they also be dead the children are adopted by such relatives or friends as may be inclined to take charge of them."[39] Children born out of wedlock were normally cared for by the mother, but the father might contribute to their support. No stigma attached to illegitimacy.[40]

Puberty: boys.— The vision quest of the young boy was the climax of the more formal aspects of the educational system and served to usher the boy over the threshold into adult life. When a boy was about ten years old,[41] or when his voice began to change (N.D.), he began what can best be called a series of ordeals:

> [A boy] is put under an alternate course of physic and fasting, either taking no food whatever, or swallowing the most powerful and nauseous medicines, and occasionally he is made to drink decoctions of an intoxicating nature, until his mind becomes sufficiently bewildered, so that he sees or fancies that he sees visions, and has extraordinary dreams, for which, of course, he has been prepared beforehand.[42]

Parents insulted their sons, N.D. added, telling them that they were no good and that they should go out and "die." Boys were shamed, ridiculed, insulted, and all but physically driven from the village. It was felt that a humbled, miserable boy had a better opportunity to induce the supernatural spirits to feel sorry for him, and so reveal themselves to him and provide him with a supernatural guardian. Boys inevitably went into a lonely exile filled with despair at their own inadequacy and in the desperate hope of obtaining a supernatural being's assistance in a hostile world. If the vision quest produced a guardian spirit, a boy was restored to the good graces of the community, acquired a good deal of self-confidence, and the course of his life was known. Future occupations, for instance, were decided by these visions, whether a boy was to be a warrior, shaman, or something else.[43] Not all boys, however, were successful in the vision quest. Women frequently had visions, although they were not consciously solicited.[44]

Puberty: girls.— When a girl menstruated for the first time she was secluded in a hut.[45] Zeisberger said of the Munsis:

> ...being the more strict and having more ceremonies in the observance of the custom than the Miamis. They build for such a girl, a separate hut, apart from the rest, where her mother or some old female acquaintance cares for her

[37] Penn, 1912, p. 231; Pastorius, 1912, p. 434; Trowbridge MS; J.T., N.D., O.A.
[38] Trowbridge MS.
[39] *Ibid.*
[40] *Ibid.*
[41] Harrington, 1913, p. 214.
[42] Heckewelder, 1881, p. 245.
[43] *Ibid.*, pp. 245-47. See Chap. IV for a discussion of the supernatural beings encountered in visions.
[44] Zeisberger, 1910, p. 132; N.D.
[45] Zeisberger, 1910, p. 77; Beatty, 1798, pp. 84-85; Loskiel, 1794, p. 56; N.D., O.A.

3:Zeisberger M-5 (1767-1780)1910
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668 God. Thus it appeared that through him Satan endeavored to
794 rob the gospel of its power over the Indians.

As long as the preachers did not proclaim things evidently untrue they were held in great regard and had a considerable following withersoever they went, for they never remained long in one place, else their deception would have been revealed the sooner. They still preached in Gekelemukpechünk [304] when the Moravians came to the Muskingum. Soon thereafter they began to be too coarse, seeking to establish their teaching in opposition to the gospel. This brought about the end of their influence. One has since heard little of them and the most have died. For at the last they preached that whoever would believe in them and follow their direction would be happy in the chase and in all other undertakings, would be able to cross sea and land, would reap plenteous harvests even though little had been planted. The Indians who trusted in them soon saw that they had been deceived and that they had been brought to starvation by the treacherous preachers. Then the power of the latter was at an end.

782 Worship and sacrifices have obtained among them from the
796 earliest times, being usages handed down from their ancestors. Though in the detail of ceremony there has been change, as the Indians are more divided now than at that time, worship and sacrifice have continued as practiced in the early days, for the Indians believe that they would draw all manner of disease and misfortune upon themselves if they omitted to observe the ancestral rites.

[848
600] In the matter of sacrifice, relationship, even though distant, is of significance, legitimate or illegitimate relationship being regarded without distinction. A sacrifice is offered by a family, with its entire relationship, once in two years. Others, even the inhabitants of other towns, are invited. Such sacrifices are commonly held in autumn, rarely in winter. As their connections are large, each Indian will have opportunity to attend more than one family sacrifice a year. The head of the family knows the time and he must provide for everything. When the head of such a family is converted, he gets into difficulty because his

+ = element present
− = element denied
(+) or (−) = source ambiguous
* = informant could not or would not say
S = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chipps	J. W.	W. T.	E. R.	W. L.
						5958	5851	8481	5625	8588	8554	8816
Birth and its incidents—Continued												
113. Parents exercise any control over mature children						+	+	+	+	+	*+	*+
114. Age children are expected to maintain themselves					20+	15-25		20	25	25	16-17+	20-22
115. Child given daily bath †		+				+	·	·	+	+	+	+
116. Cradle used	+	(−)	+	+		+	+	+	−	+	+	*+
117. Consists of board	+		+	+		+	+	+		+	+	+
118. with cushion			−			+	+	+		·	·	+
119. with hoop over head			+			+	·	·		·	·	+
120. hoop decorated						+	+	·		·	·	+
121. Cradle put in hammock						·	+	·			+	+
122. Boys and girls treated with equal care and affection						+	+	+	+	+	S	+
123. Any difference in treatment of legitimate and illegitimate	(−)	−				−	−	−	·	*−	−	−
124. Mother takes care of illegitimate	+	+				+	+	·	+	·	+	+
125. Father not compelled to contribute but may do so						+	+	+	+	·	+	+
126. Birth of twins frequent	+			−		−	+	−	+	+	−	+
127. Number of instances of triplets						0	1	1	0	0	0	0
128. Are parental feelings strong	+			+	+	+	+	+	+	+	+	+
129. Are filial feelings strong	−			+	+	S	+	+	+	+	+	+
130. Do they (128 and 129) continue through life				+	+	+	+	+	+		+	+
Marriage and its incidents												
131. Courtship				−	−	−	−	*(+)	−	−	*−	−
132. Marriage arranged by parents	(+)	+	−	S	+	+	+	−	+	−	+	−
133. Consent of either party asked	+	+	+	+	+	−	−	−	+	−	+	−
134. Any ceremony of marriage †		+	+	−	−	+	+	−	+	+	+	+
135. Presents for bride	(+)	+		+		+	+	+	+	+	+	+
136. Presents for family of bride	(+)					+	+	·	−	−	−	+
137. Presents exchanged				+	+	·	+	·	−	−	−	−
138. Time served by boy						·	−	·	·	−	−	−
139. Polygamy common †	−	−		−		−	−	−		−	−	−
140. Only rich or chiefs have more than one		+		+		+	+	+			+	+

141.	Any superiority among wives					+	+	−			+	−	
142.	strongest					+							
143.	oldest										+		
144.	youngest						+						
145.	Polyandry					−	−				−	−	
146.	Sororate — polygynous					+	+	−			−	+	+
147.	Sororate — successive				+	+	+	−			+	−	+
148.	Sororate — obligatory					*+	−				*+	−	
149.	Marriage of man to woman and daughter				−	+	+	+	−		−	−	
150.	Adultery criminal in the woman	+	+		+	+	+	•	+		+	•	•
151.	Equally so in the man		+		(−)	+	+	•	+		+	+	+
152.	Punished only by separation	+	−		(−)	+	+	•	+	(+)	+	+	+
153.	Divorce on grounds of infidelity	+	+	+	+	+	+	•	+	+	+	+	+
154.	Without any particular cause	+	+	+	+	+	+	+	+	−	+	+	+
155.	May be limited by husband		+	+	+	+	+	+	+		+	+	+
156.	by wife		+	+	+	+	+	+	+		+	+	+
157.	Women seldom get divorce			+	+	+	+	+	+		−	+	
158.	Children stay with mother until able to choose for themselves		+	+	+	+	+	•	+		+	*+	
159.	Marriage with near relatives prohibited to very remote degree of relationship						+	+					
160.	to any known degree				+	+	+		+	+	+	+	+
161.	Cohabitation without marriage common		+			+	•	•	+	+	−	+	+
162.	Do individuals live to advanced age without being married					+	+	+	+	•	+	+	+
163.	Commonly					−	−	−	−	−	−	−	−
164.	Common for unmarried women to have children		+			+	+	+	−	−	−	+	+
165.	Injurious to their reputations		+			+	*+	+	−		−	−	−
166.	Are they punished		−				−	−	+		−	−	−
167.	Affect chances of marriage		−			−	−		+		+	+	+
168.	Proportion of married women without children †												
169.	Average number of children in family				•	*4-5	3	•	12	12	12	4-5	8-10
170.	Average interval between births (yrs.)						2-3	•	2	2	1	2-3	2+
171.	Age women generally begin to bear children						16	•	16	30	21	18-20	20
172.	Age to cease						40	•	40	50+	70	•	50
173.	Age that men commonly get married		•		18-20		15-25	F30	20	25	25	18-21	17+ F20
174.	Age that women commonly get married			•	14-16		•	F24	20	20	20	16-21	17+ F20

525 527 837 566 582 836 588 849 886 885

9: Kinietz E-4, 5 (1938) 1946
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condition of the smaller population of the last century, it is more likely that the custom simply ceased to be active.

In the same way marriage of a man to a woman and her daughter, either simultaneously or successively, was probably never very common and disappeared completely in the fourth period (149). The tabulated information shows a complete break between the sources and the informants. As the latter simply deny knowing of any such cases, now or in the past, and have no knowledge of any rule prohibiting such marriages, lack of opportunity is probably as much responsible as any change in viewpoint.

Divorce and allied considerations apparently have undergone little change in recent years from the point of view of the Delaware even with the superimposition of the legal code of the whites (153-58). W. T. in his very idealistic view of Delaware customs said children were brought up to mind their parents and that this behavior continued through life. Hence, in marriage a boy and girl had no choice but to do what parents decided. A girl then could not leave her husband because her parents had given her to the man in exchange for presents. He implied that the husband was not bound quite as much to continue a distasteful marriage, and, also, that after the death of the parents the girl could act more according to choice. E. R. and W. L. said that women seldom obtained a divorce, but according to J. W., whose son was recently divorced, the woman was chivalrously allowed to do the divorcing even if the husband was the wronged party. In his son's case the Delaware customs were observed as well as the legal steps. The wife had been running around with other men and drinking. After several of her protracted absences from home, Fred decided upon a divorce. He waited until she came home, asked her to pack up her belongings, and then took them and her to her father's home. Her father was already acquainted with the circumstances, but Fred repeated them and announced that he was through with her. Then he instituted legal action but both families already considered the divorce to be in effect.

Information on the two elements, cohabitation without marriage and children born out of wedlock (161 and 164), follows

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588 848 the same pattern: uniformity of affirmation among the sources and denial by all the informants except W. L. The remarks of W. L. show rather conclusively that the extension of the legal code of the whites over the Indians was largely responsible for this fourth-period change. He said that these elements were common "before the law came and then the women got mean and objected when their husbands went to see other girls." The changes indicated in the reputations of unmarried mothers and their chances of marriage (165, 167) are, of course, related to each other and derive from white contact.

582 The age of marriage was formerly much older, according to both Captain Pipe and W. L., than it was at the time of their accounts (173, 174). There is little evidence for this alleged relaxation of restrictions upon the marriageable age to be found in the source material. One might expect that the introduction 885 of firearms made some difference in the age at which a youth could support himself and hence a wife, but a bow and a supply of arrows were more easily obtained than a gun. The explanation for the comments on the independence of youth probably lies in the principle of "faith in former good times" or, to put it the other way around for this case, the principle of "present degeneration of youth." This principle of human nature is of widespread application and is found not only among many other Indian tribes but also in the beliefs of other races for the past five thousand years and more.

Death and Its Incidents

764 The treatment of their dead by the Delaware appears to have undergone little change in the time for which we have records. The preparation of the corpse shows no change with the exception of the substitution of European clothes for furs (175-79). Even now, however, moccasins and other items of Indian manufacture are used to dress the corpse when obtainable. There are two dissenters on the subject of the preparation of the corpse by unrelated persons only, one early and one modern (180). Probably there was no hard and fast rule, but nonrelatives were

9: Kinietz E-4, 5 (1938) 1946
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121. Cradle put in hammock 854

W. L. said that a cradleboard was formerly used but that 352
his children were all raised in a cradle hammock, consisting of a cloth or piece of blanket, two ropes and two sticks. The ropes were suspended parallel, the edges of the blanket fastened to or around the ropes, and the sticks placed at the ends of the blanket to keep the ropes apart.

123. Any difference in treatment of legitimate and illegitimate children 848 [836]

W. T.—No difference because Delaware never had latter. Young folks did not play around—old folks watched them too close.

Marriage and Its Incidents

131. Courtship

Captain Chipps—Courtships are brief. If a man sees a 584
woman whom he likes, he gives her presents, and persuades her [936]
to sleep with him. Should they be mutually pleased, they afterwards live together as man and wife. The consent of parents on the subject is seldom asked—although it is considered proper [595]
to consult parents on the subject. If a marriage is consummated as above, and the parents are displeased, they use their exertions to separate the young couple—they fail, however, for the newmarried couple elope, when the alarm is sounded. There is no ceremony of marriage but the above.

E. R.—Both girls and boys were told to accept the first pro- 584
posal they received. The old people kept telling them this and 577
to show what might happen to them if they did not do this they 539
told the following story. Once there was a girl who was very pretty, one boy after another wanted to marry her but she did not care much for any of them and would not listen to her old folks. Then one day when she was out in the woods she met a very handsome young stranger. She fell for him, and when he said he wanted to take her home with him, she agreed. He took her into a nearby hollow where he had a very nice home. He told his mother he had brought home a wife and she was very

9: Kinietz- E-4, 5 (1938) 1946
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592 595 who generally form the same family, the youngest having the husband's preference. But if they cannot agree to live together they reside in separate cabins and receive the visits of the husband when he deigns to make them.

CAPTAIN CHIPPS—Polygamy is common with the rich—but "one woman is generally a match for a man," and with the poor, there is never more than one. If a man has several wives, he treats them equally well—they compose one family.

J. W. refused to comment on polygamy, while W. T. denied that there were ever any cases.

W. L. said that a person might have two or three wives but did not do so commonly. Reported that Sam White Turkey had three. Children by each were considered members of one family.

148. Polygynous sororate obligatory

595 587 JOHN JOHNSTON—If the man appears to regret the loss of his wife and shuns the intercourse of women for a number of months, the relatives of the deceased will present him a suit of new clothes and give him to wife a sister or some other relative of his former wife, the same mode is adopted with regard to the women.

W. T. said both sororate and levirate if the relatives of the deceased insisted, but not otherwise.

158. Following divorce children stay with mother

586 CAPTAIN CHIPPS—If they have children, the parent to whom they are most attached takes and provides for them—there is no equal division of children.

W. L.—Children might stay with mother although father often kept boys.

165. Illegitimate children injurious to reputation of mother

848 CAPTAIN PIPE—So far as regards the reputation of women who have children without being married it is affected much as that of the whites. They secure to themselves a good deal of contempt and worthless fellows for their husbands.

168. Proportion of married women without children

842 ZEISBERGER, CAPTAIN CHIPPS, J. W., and E. R. all said the proportion of women without children was unknown. HECKE-